the Alliance Weekly

MAY 29, 1957

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BARTLETT

THE MOSQUE OF OMAR, JERUSALEM (PAGE 4)

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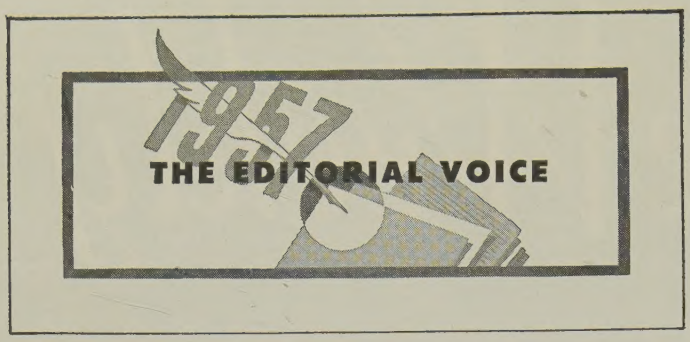

THE UNITY OF ALL THINGS

Thought and prayer and a spiritual understanding of the Scriptures will reveal the unity of all things.

What appear to be a million separate and unrelated phenomena are actually but different phases of a single whole. Everything is related to everything else.

It cannot be otherwise, seeing that God is one. All His words and acts are related to each other by being related to Him. He revealed Himself in history as the world's Redeemer, "here a little, there a little" as fallen men were able to receive it, and everything He made known concerning Himself agreed with itself and with all else that had been previously revealed.

In God there is no *was* or *will be*, but a continuous and unbroken *is*. In Him history and prophecy are one and the same. To us men, submerged in time, it may properly be said that prophecy is history foretold and history is prophecy fulfilled; but that is only because we *are* submerged. We look forward to events predicted and backward to events that have occurred; but God contains past and future in His own all-encompassing Being. To Him every event has already occurred, or perhaps it would be more accurate to say it is occurring. With Him there can never be a memory of things past nor an expectation of things to come, but only a knowledge of all things past and future as instantaneously present before His mind.

Everything that God is accords with all else that He is. Every thought He entertains is one with every other thought. His attitude toward sin and righteousness and life and death and human misery has not changed but remains exactly what it has been from the dark beginnings of precreation times before mankind had emerged into the stream of history.

The notion that the Old Testament differs radically from the New is erroneous. God wrote both and in them revealed certain spiritual laws which underlie all His creative and redemptive acts. These laws are one wherever they operate, in heaven or earth or hell. The Bible reveals God acting like Himself as He touches His creation; and, as might be expected, an unchanging God is there seen acting according to moral and spiritual principles that can never change nor pass away.

In all this we must take into account the presence of sin, that evil mystery which for the time God permits to run amuck in the earth; or I should say that He is permitting it to run amuck in the universe—within certain sharply defined limits.

Sin has brought diversity, separation, dissimilarity, and has introduced divisions into a universe essentially one. Though we cannot hope now to understand this we must recognize it as a fact and withhold any final conclusion about it until the evidence is all in and we are by glorification morally and intellectually equipped to deal with it. Then it will be seen that God doeth all things well; now we are to believe without further proof. Faith reposes on the character of God and if we believe that God is perfect we must conclude that His ways are perfect also.

The concept of the unity of all things runs throughout the sacred Scriptures. It is strongly emphasized in devotional theology and appears frequently in Christian hymnody. Such poets as Wordsworth made much of it. His long poem, "The Prelude," celebrates the organic unity of the world and shows every simple thing to be part of a created whole.

The work of Christ in redemption will achieve ultimately the expulsion of sin, the only divisive agent in the universe, and the unification of all things. "For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven" (Col. 1:19, 20). The nearer the Christian soul comes to Christ in personal experience the more perfect becomes the internal unity even now.

The prophets and psalmists of the Old Testament wrestled as do we with the problem of evil in a divine universe, but their approach to God and nature was much more direct than ours. They did not interpose between God and His world that opaque web we moderns call the laws of nature. They could see God in a whirlwind and hear Him in a storm, and they did not hesitate to say so. There was about their lives an immediate apprehension of the divine. They were not lonely amid impersonal laws as men are today. God was near to them and everything in heaven and on earth assured them that this is God's world and that He rules over all.

I once heard a Methodist bishop say that when he was a very young minister he was called to the bedside of an elderly woman who had obviously but a few hours left for this world. The bishop admitted that he was badly frightened, but the old saint was completely relaxed and radiantly happy. He tried to commiserate with her and muttered something about how sorry he was that she had to die, but she wouldn't hear any such talk. "Why, God bless you, young man," she said cheerfully; "there's nothing to be scairt about. I'm just going to cross over Jordan in a few minutes, and my Father owns the land on both sides of the river."

She understood about the unity of all things.

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I am convinced that nothing in Christianity is so rarely attained as a praying heart.—CHARLES G. FINNEY.

How the Holy Spirit Deals with Sin

By DR. ALFRED C. SNEAD

WE BELIEVE the crisis, the initial experience, is important in sanctification as a definite experience subsequent to conversion but that the emphasis should be on Christ Jesus as our life by the indwelling Holy Spirit. We can only be truly holy when and insofar as Christ dwells in our hearts by the Spirit and lives out His life in us. He is our sanctification, praise God, and not only our Sanctifier (1 Cor. 1:30, 31).

Christ is our life (Col. 3:4). In conversion, the new birth, our sins are forgiven, our past record is cleared and the life of God through Jesus Christ is imparted to us. We become partakers of eternal life and of the divine nature, being new creatures in Christ Jesus. A truly converted man should forsake sin and be free from its power to control his activities.

However, the carnal nature needs to be fully dealt with, and this is by way of the cross as truly as is conversion. Christ died in our stead and paid the full penalty for our sins. Believing on Him, we are saved (Rom. 6:1-23). But we find a law in our members (Rom. 7:23) which must be dealt with and as we recognize our need, as Christians, of cleansing and holiness, we seek God's way of deliverance (Rom. 7) and enter into our victory in Christ (Rom. 8). Remember, this is also by the way of the cross.

Christ not only died for us and in our stead, that we should not die in penalty for our sins, but in His death on Calvary He died for us that in Him we too may die to self, sin and the world.

There is nothing in us, apart from Christ Jesus, pleasing to God or conforming to His holiness. So by faith we have to take our place of identification with Christ in His death and by a real, entire surrender of ourselves to God deliver ourselves into His hands for His will alone to be hereafter wrought in us by His Spirit. In this experience of sanctification our "old man" (Rom. 6:6), our "carnal mind" (Rom. 8:5-9), is put to death by the Holy Spirit's identifying us with Christ in His death. When He died I died, and the natural life is cleansed and brought under the full control of the Holy Spirit who comes to fill the temple of our bodies and makes Christ real as our life moment by moment. When the *will* is utterly yielded to God and we continue to obey Christ, the life will be guided aright in His fullness.

As we enter in through the crisis of entire surrender and appropriation by faith, so we must continue to walk and live by faith in constant dependence upon Christ to be our life.

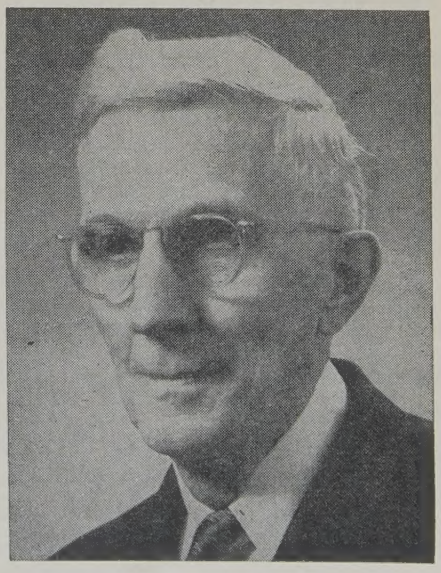
The "old man" must be definitely "put off" (Eph. 4:22; Col. 3:9) in the crisis; and then by the same simple act of faith we must continually refuse to recognize the old life as having any part or lot in us and

An explosion which wrecked a "Comet" plane near Calcutta, India, on May 2, 1953, took the life of Rev. Paul K. Snead, the son of Dr. and Mrs. A. C. Snead. Paul and his wife were serving as missionaries under the Methodist Board in Malaya. Recently Dr. Snead discovered among his son's personal effects a letter he had written when Paul was seventeen years of age and a student in Asbury College.

Dr. Snead wrote his letter when he was en route to Japan in October, 1931. He had just completed the overland journey, traveling by the Canadian Pacific Railway to Vancouver, B. C. With him he had a letter received from Paul a few days before and he had been thinking of him as the train sped rapidly to the coast where he would board the ship.

A part of the letter Dr. Snead wrote, replying to his son's questions, is reproduced here with the thought that it may help answer questions other young people may be asking. Paul was having difficulty reconciling the teaching on the experience of sanctification which he was then receiving and the teaching with which he was familiar in The Christian and Missionary Alliance. The kind of stress being placed upon the initial experience seemed to confuse the perspective which once had seemed very clear. Was the difference real or only apparent? As simply as possible this father sought to explain the problem in a way that would direct the young man's aroused sensibilities so that Christ should fill his vision.

Dr. Snead



on every occasion put off those things which belong to the old life (Eph. 4:25-32; Col. 3:5-8). In the crisis not only was the "old man" put off, a dead man, having been crucified in Christ's death, but the "new man" was put on by faith (Eph. 4:24; Col. 3:10). So in the progress of sanctification day by day, we by faith should "put on" the things belonging to the "new man" (Eph. 5:9; Col. 3:12-25; verse 16 is very important).

And in it all Jesus Christ is to fill our vision; our dependence is in Him, not in our experience; though, praise God, He makes Himself real in our experience.

Now as to your special question: "Wood says, 'We cannot sin and still remain saved.'" True, only confessed sin is forgiven, but First John 1:9 refers to believers primarily, I think. A saved person ought not to *continue* in sin or condone sin in his life, but should turn from all sin.

Yes, there seems to be two phases of sin: (a) inbred sin or the sinful nature—*sin* as a principle; (b) sin committed—sinful nature expressed in action of thought, word or deed; *sins.*

Going beyond the questions as to whether a Christian can commit sin at all and remain saved and whether a sanctified person loses his experience of sanctification if he commits any sin, let us get some eternal verities fixed in mind:

God is holy and wants a holy people (1 Pet. 1:15, 16).

God provides for us that which He requires of us; so regarding holiness (Eph. 1:3, 4; 5:25-27).

Just as the sinner must receive Jesus Christ as Saviour (acknowledging Him to be the Son of God) in order to be saved, so the Christian, the saved one, needs to receive the Holy Spirit in His fullness in order to live a life well pleasing to God and serve God acceptably. The first is Christ *for* us. The second, Christ *in* us.

I think a sanctified person may yield to temptation and sin (*not willfully* but through weakness), and yet, if he repents, confesses and seeks forgiveness when he is shown his sin by the Spirit, then he is forgiven and restored. He does not "lose" all his "experience," but he does lose the richness of unbroken fellowship with God until he settles all with God. We *should* live free from sin and *may,* if we abide in Christ moment by moment (Col. 2: 6, 7).

Purity of heart should be realized early in the Christian's experience. God does not intend a long time to elapse between conversion and sanctification. *Maturity of life* comes through growth and development.

And when we keep looking at our experience or others' instead of Christ, we are apt to fail; so let's keep "looking unto Jesus the author and finisher of our faith." And remember Second Corinthians 10:5 and Colossians 1:27-29.

Let us press on for God's highest and best, and be careful to become more and more engrossed in Christ, His Word and prayer. ◆ ◆ ◆

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This Week's Cover

The famous Dome of the Rock (Mosque of Omar), one of the holiest of Moslem shrines, stands on an irregular platform whose level is some twelve feet above that of the Temple area on Mount Moriah. The mosque is approached from the north, south, east and west by broad steps (mawazin, "scales") because of the Moslem belief that on the day of judgment the scales of good and evil will be suspended there.

Shepherd of Israel

Thou Shepherd of Israel, and mine,
The joy and desire of my heart,
For closer communion I pine;
I long to reside where Thou art:
The pasture I languish to find,
Where all, who their Shepherd obey,
Are fed, on Thy bosom reclined,
And screen'd from the heat of the day.

'Tis there, with the lambs of Thy flock,
There only, I covet to rest;
To lie at the foot of the rock,
Or rise to be hid in Thy breast:
'Tis there I would always abide,
And never a moment depart—
Conceal'd in the cleft of Thy side,
Eternally held in Thy heart.

—Charles Wesley.

Our Loving God

Who is he that walketh in darkness and hath no light? Let him trust in the name of the Lord and stay himself upon his God. Let him go to Jesus, the compassionate Saviour of sinners, who heals the broken in heart, who gathers the lambs in His arms and carries them in His bosom.

Go, I say, to Him; tell Him that your soul cleaves to the dust, that iniquities, doubts and fears prevail against you; that you are poor and miserable and wretched and blind and naked. Go to His mercy seat, where He sits as a merciful High Priest on purpose to give repentance and remission of sins; go and embrace His feet, lay open your whole heart, state all your difficulties, complaints and diseases, and you will find Him infinitely more gracious than you can conceive; infinitely more willing to grant your requests than you are to make them.

He is love itself, 'tis His very nature to pity. Have you a hard heart? Carry it to Him and He will soften it. Have you a blind mind? He will enlighten it. Are you oppressed with a load of guilt? He will take it off. Are you defiled and polluted? He will wash you in His own blood. Have you backslidden? Turn unto Me, says He, ye backsliding children, and I will heal your backslidings.

Come then to Christ and obtain those influences of His Spirit by which you shall be enabled to grow in grace and in the knowledge of your Lord and Saviour Jesus Christ. —Edward Payson.

Why Missionaries Often Fail Among the Moslems

By BAHIEH KHALIL

"THE Moslem world" is not an artificial expression invented by missionaries to represent a portion of the great world problem of evangelization. It is a literalism which sums up an actual situation. The word Islam itself stands for a unity of religious conception, a unity of political theory and of ideals of civilization, as well as of religion. Together these form the problem of Islam.

The effective presentation of Christianity to those of another race and religion is universally recognized as a delicate task, requiring that the missionary possess knowledge and sympathetic understanding of the mind, the belief and the desire of the man approached.

A religion which has won and holds the allegiance of one-seventh of the world's population must have in it many elements of strength. We as Christians will achieve nothing by closing our eyes to some of these elements.

A devout Moslem is not left in doubt as to his obligations to his religion. The first obligation is to learn the creed or confession of faith. As it is the shortest confession of faith of any religion, committing it to memory imposes no severe task upon even the most illiterate. The creed is simply, "There is no God but God and Mohammed is his prophet." This creed is the conspicuous sign and seal of the Moslem. It is inscribed on banners and doorposts, engraved upon coins, repeated in prayer, used as an exclamation of surprise, as a defense in danger and as an expression of joy.

Prayer is also required of Islam. This does not mean a spirit of devotion that pours itself out in praise and petition to God, but simply the committing to memory of the stipulated prayers of the faith and the utterance of the same at the time fixed and in the way prescribed. These prayers are all in Arabic and can be offered in no other language. One who does not know Arabic is forced to learn a series of expressions which convey no meaning to him, but which he must repeat to meet the prayer exactions of his religion. This same prayer is offered five times a day at stated intervals, wherever the Moslem may be at that time and in whatever situation he may find himself.

Every Moslem is expected to fast the month of Ramadan, the ninth month of the lunar year. Moslem tradition says "every good act that a man performs shall receive from ten to seven hundred rewards, but the reward of fasting is beyond reasons." During this month of fasting not a drop of water or a morsel of food is to pass the lips from sunrise to sunset. The severity of this fast is alleviated by turning the night into day, so that much of the period of fasting is spent in sleep.

Every Moslem is expected to give alms. This pillar of Islam rests upon tradition and is based upon the reported example of the prophet. The word used is *zakat,* which means "purification," and is applied to legal alms or to the fund of the poor. Almsgiving is called purification because the theory is that the gift of a part of one's possessions or income purifies what remains.

Also it is incumbent upon every Moslem to make a pilgrimage to Mecca. All who make the journey are highly honored throughout the Moslem world. They are taught to believe that special favors from God can be purchased by such pilgrims.

Such, in short, are the beliefs of Islam. And now it behooves us to consider the elements of sin, for unless a man realizes he is a sinner it is useless to try to convert him.

The Moslem concept of sin differs widely from that of the Christian. Sin to the Moslem is a failure to accomplish all that is commanded by the law, the rules, precedents and regulations of Mohammed. Every such violation is charged against the believer in the accounts of heaven. In order to free himself from those accounts, he performs certain duties such as prayer, alms, pilgrimages and fasts, for each of which varying credits are due him.

A fundamental requisite of the evangelization of Islam is an understanding of the Moslem idea of God. To the Moslem, God is precious because of His singularity and aloneness as expressed in Sura 53: "He begets not and is not begotten." God is a deity of unlimited power and knowledge who sits upon the throne of the world and rules according to His sovereign will. However, Allah is a strict keeper of accounts; therefore the Moslem worships Him, not because he loves Him but because he fears to do otherwise. The redemptive nature of God does not appear in Islam. God does not seek to save man from his life of sin and create in him a new life; He only desires to bring all men under one religion—Islam.

Born into a nominal Christian home (Greek Orthodox) in Ramallah, Jordan, just seven miles north of Jerusalem, Bahieh Khalil was preparing herself to teach when she was truly converted to Christ. She received her B. A. degree from Teachers College in San Jose, Calif., and is now attending Trinity Seminary and Bible College in Chicago so that she might be better able to serve the Lord in her profession among her own people.

One who lives among Moslems realizes how deep is the resistance in their hearts against the phrase "Jesus Christ, the Son of God." It conflicts with the Moslem view of the essential unity of God. Placing Christ on the same level with God is to them next to blasphemy.

In approaching Moslems with the message of the gospel, missionaries have too frequently failed to understand their way of thinking. They have endeavored to influence and convince them by the same arguments they would use at home. They have not realized that to an Oriental an illustration is vastly more persuasive than a syllogism, and is more likely to secure his assent and win his allegiance.

Some of the reasons missionary work among the Moslems has often failed may be enumerated:

The prejudice that exists among Moslems against Christianity is deep-seated and long-standing. Moslem contact with Christian nations has been and is the contact of war, in which Christians have shown little or none of the Spirit of Christ. It is natural for the Moslem to interpret what he has seen in the acts of the Christian nations as a direct representation of what Christianity actually is. I need not refer to the conflict beginning even in the days of Mohammed and extending down through the centuries, but to the more recent contacts in Turkey, for instance, with the Armenians, the Greeks and Syrians. And let us not ignore the present conflict of Egypt with so-called Christian powers. I believe that this conflict will seriously hinder missionary work in the future.

The method of approach has not always been intelligent. Missionaries who have been sent to the Moslem world have gone unprepared for their task, without knowing the culture or the language and without capacity to look at religious questions from a Moslem point of view. Missionaries have tried to deal blindly with the fundamental questions of the Moslem religion.

The lack of satisfactory literature has been a handicap to all missionary endeavor. The Western world has failed to recognize that Mohammedanism is an Oriental religion. Christianity has been thoroughly Westernized, with those Western features put to the front and the presentation of a Christianity so changed that it has awakened opposition by appearing to the Moslem as an Occidental religion.

The church has failed to comprehend the fact that one-seventh of the world cannot be won incidentally and fragmentarily. It has failed to grasp the fact that there is a general spirit of unity through the Moslem world in matters of belief. Such unity in faith and practices and in protest cannot be won except by a corresponding unity in the Church of Christ.

The divided character of Christendom causes Moslems to refer repeatedly, when approached with the Christian message, to the fact that Christendom is hopelessly broken up into sects hostile to each other, and that it is futile for Christianity to attempt to win Moslems until it can itself become united.

Missionaries neglect the Moslem world because the task is difficult and calls for faith and fortitude. The task looked formidable to others, so we neglect it. Others have failed to win Moslems to Christ, so why should we try? It is lack of faith on our part; we do not trust the Lord to win a battle which is His.

Moslems have failed to see Christ manifested in the lives of some missionaries. Lack of love among the representatives of Christ is the worst enemy in the mission field. Often missionaries fail to adjust culturally to the people and environment. It is hard for them to forget the luxurious life of America, and when they go abroad they try to carry half of America with them.

I do not mean to be hard on missionaries, for the attitude of Mohammed himself to Christianity—an attitude bequeathed to his followers—constitutes a very great obstacle, as stated previously. The Moslems are taught to believe that their religion is the only true one and that all who do not belong to it are lost. Mohammed told them in the Koran to beware of other religions, and this of course tends to create in their minds real hostility toward the Christian message.

What are we going to do? Are we going to ignore the Moslem world because of previous failure? Never! I am convinced that there is a reward awaiting those who would reach the Moslem heart with the message of the crucified Christ. The supreme need of the Moslem world is Jesus Christ. He alone can give light to Morocco, unity to Persia, life to Arabia, peace to Egypt, rebirth to Jordan, reach the neglected in China, meet the need in India, and stop the aggressive peril in the entire Middle East. ◆ ◆ ◆

A strange mixture of fashions is seen in the Damascus (Syria) bazaar

IAN TAYLOR

DAVID R. ENLOW, Editor

AT HOME

More devotional materials needed for blind: Dr. Dwight C. Smith, general secretary of the John Milton Society for the Blind, says that the number of blind persons in the United States is growing and that a greater distribution of Braille and recorded devotional materials is needed. He reported that in 1956 the Society distributed 76,300 pieces of Braille literature and close to 50,000 discs with recorded devotional material.

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Navigators set summer conferences: The Navigators, an international evangelistic group with headquarters at Colorado Springs, Colo., announced a series of nine summer conferences at its Glen Eyrie center in Colorado Springs. A Servicemen's Briefing was held May 17-24, with the theme "The Armor of God." Rev. Robert P. Evans, field director of Greater Europe Mission, will be the featured speaker at the Navigators Staff Conference, July 23-31.

●

Detroit Mariners' Church to resume services: Old Mariners' Church, a famed Detroit landmark that has been a tower of hope and goodwill for seafaring men since 1842, resumed services in April after a three-year lapse. This time, the miracle of electronics gave the church a mightier voice than ever. Radio Station WWJ broadcast the service marking the re-opening of the church, and plans to broadcast future Sunday services to the inland sailors. Rev. Elmer C. Usher is the rector.

●

Church marks thirty-fifth year of broadcasting: First Presbyterian Church in Atlanta, Ga., celebrated its thirty-fifth year of continuous broadcasting and saluted Station WSB which has carried the program since April, 1922. Dr. Harry Fifield, pastor, said in a prayer: "We give grateful thanks that Thou, O God, has given wing to Thy Word through the miracle of science." The church, founded in 1848, is one of the oldest in Atlanta.

ABROAD

Scriptures by phone criticized: In Australia a Presbyterian official has criticized plans by the Postmaster General to provide telephone service under which subscribers can dial to hear Scripture passages. The official says it's "undignified" and would degenerate into a guessing game of finding what passage from the Bible should be selected on any given day.

Plan graduate theological school in Jerusalem: American ministers and theological students will get a chance to do Biblical studies in Israel and try their hand in excavating ancient Biblical sites under a project being developed by a group of Minnesota conservative Protestants. A corporation they have organized, the Israel-American Institute of Biblical Studies, plans to start a graduate theological school in Jerusalem. The director will be Dr. G. Douglas Young, who will spend the summer in Israel working with Dr. Ygael Yadin, famed Israeli soldier-scholar.

●

Mexican evangelicals imprisoned: In Santa Maria del Mar, State of Oaxaca, Mexico, evangelicals have been fined and sent to jail for the "crime" of holding religious services in a private home. On March 22 Narcisco Toledo was taken before a municipal official who issued a statement that he had fined and imprisoned them "because they were celebrating religious worship in a house that was located one hundred meters from the Roman Catholic temple."

●

Conducts first Protestant service at Israeli port: The first Protestant service ever held in Israel's Red Sea port of Eilat was conducted on Palm Sunday by Pastor Per Faye Hansen, chaplain of the Scandinavian Seamen's Mission in Haifa, Israel. He flew to Eilat to minister to scores of Christian sailors whose vessels were unloading there.

THE PRESS

Postmaster wants to subsidize religious mail: Postmaster General Arthur Summerfield told a congressional committee that the U. S. Post Office carries second and third class mailings sent out by churches and nonprofit organizations at an annual loss of more than eight million dollars. But he asked for a Federal subsidy, not increased rates, to cover the loss.

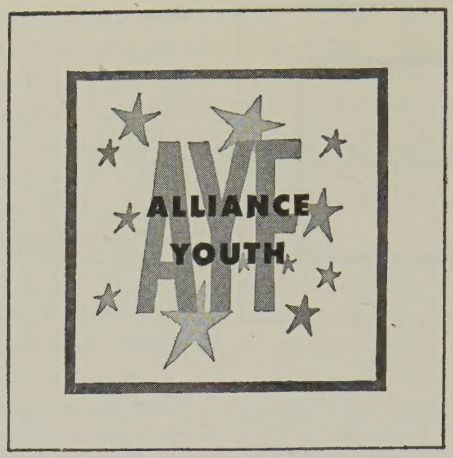
PEOPLE SAY

Episcopal Bishop Dudley B. McNeil, of Western Michigan: "We clergymen should look inwardly on ourselves. While we seem to be satisfied with the way things are, the amount of money and number of people we send to other areas of the world on missionary efforts are so small compared with what we spend to keep up our own standard of living that the results of missionary work are negligible."

●

Rev. Harold R. Cook, instructor of missions, Moody Bible Institute, Chicago, who has just returned from a ten-week study tour of missions in Africa: "A Christian Kikuyu businessman asked me to plead for more missionaries. This African leader told me that the church held a bulwark against the Mau Mau emergency, and that he knew of only one member who had defected to take their evil oath. What he did not mention was how many African pastors and Christians had been martyred for refusing to take the oath."

Mrs. Hall



WELDON B. BLACKFORD, Editor

AYFer, Are You Being Robbed?

By MRS. GEORGE HALL

Youth Secretary, Southwestern District

Quietly, stealthily, a crime is being perpetrated against many AYFers. It is directed especially against Christian young people who do not keep a daily, satisfying devotional period with the Lord Jesus. Their spiritual experience is being looted of peace, joy, security, usefulness and vitality by Satan, the thief who "cometh not, but for to steal, and to kill, and to destroy." Satan has a ready ally within the Christian breast, "the flesh (which) lusteth against the Spirit" and makes one feel disinclined to keep a regular appointment with the Lord.

Nothing so grieves and disappoints the Saviour as our neglect to meet Him in the secret place. This neglect invariably promotes other sins.

The Lord Jesus desires our fellowship. He waits for us in the trysting place, desiring that we tell Him all the things that are on our minds. Confidential conversations about our everyday lives bring Him special delight for, you see, He loves us!

The quiet time rests, refreshes and strengthens our souls. It changes the complexion of the entire day. At times we ask nothing of Him but to bask in the sunshine of His presence, "lost in wonder, love and praise." Then it is He who whispers sacred and precious secrets in our ears as He did long ago to young Samuel and others who lived close to Him (1 Sam. 9:15).

It is while thus apart with the Lord that we become occupied in presenting our needs to Him and the burdens of others. The use of a prayer list or notebook is the best way to be certain that definite matters are prayed for regularly. If you turn to the "Meditations in the Word" page, you will find our various mission fields and home districts listed for different days of prayer during the week.

The written Word is the indispensable accessory to take with us to our daily rendezvous with our Best Friend. The passages suggested in the AYF Guide on this page are excellent for this devotional reading. Come to the open Bible expecting it to speak to you: "Thou shalt *meditate* therein day and night, that thou mayest observe to *do* according to all that is written therein" (Josh. 1:8). With the Author Himself as the teacher, pause frequently to think about the words being read and ask yourself, "How does this apply to my life?" A hungry-hearted Christian will discover, as did the psalmist, that the Word of God is "sweeter also than honey."

AYFer, set aside that time of the day for your meeting with the Lord when you are at your best; this is usually in the morning hours for most of us. Hallow the appointed time; regard it as sacred; refuse to let anything or anyone trespass on your date with Him.

It may take some effort to establish the habit of a devotional period at a regular time each day, but the spiritual dividends received in the keeping of it are unending.

Philip Henry said:

Be sure you look to your secret duty; keep that up whatever you do. The soul cannot prosper in the neglect of it. Apostasy generally begins at the closet door. Be much in secret fellowship with God. It is secret trading that enriches the Christian. . . . Let prayer be the key of the morning and the bolt at night. The best way to fight against sin is to fight it on our knees.

AYF Guide

Bible Reading Plan for School Days

June 3-7

Monday .....Genesis 40
Tuesday .....Psalm 41
Wednesday ...Matthew 8:18-34
Thursday .....Psalm 89:26-52
Friday .....Acts 22:1-16

The Bulletin Board

Youth Rallies

COCHRANTON, PA. Speakers: Rev. H. A. Jackson, Tribes of Viet Nam; Rev. Walter L. Maurer, Butler, Pa. May 30, 2:00 and 6:30 P. M.

LEXINGTON, KY. Mr. "Bill" Weston, speaker. May 30, 1:00 and 4:00 P. M.

FAIRLESS HILLS, PA. Mr. Jack Wyrtzen, New York, N. Y., speaker. May 30, 10:30 A. M., 2:00 and 5:45 P. M.

Here's an Idea!

The Community Bible Church of The Christian and Missionary Alliance in Fullerton, California, enthusiastically submits the following idea:

As part of the preparation for the missionary convention, our church had a poster contest. Over forty posters were submitted from five different age levels, the primary age through the adults. These posters showed a real talent, and beautifully portrayed the message of our many Alliance mission fields.

After the posters were judged and winners selected, the posters were displayed in the church during the convention. Our missionary pledge showed a substantial increase, and we think the posters helped to make this possible.

Our Goal: A Bible-reading Church

By LUCILE FRENCH, *French Guinea*

Long before the church bell rang one Sunday morning, a stranger in a dark blue African gown was sitting in the mission yard at Kankan, French Guinea. He was a fetishist and practiced witchcraft, but had become fearful of his own medicines. "I know that if I do not repent of my sins," he said, "I will perish." He attended two services that day and returned for station prayers on Monday morning. His home is several kilometers distant and, except for one brief occasion, the Christians have not seen him since that week end. As we pray for him we realize how meager was the spiritual help given. He took with him no tract, no Gospel, no Testament. Very few Africans do; they could not read them if they did.

A Christian worker at home urges a new convert to nourish himself on "the sincere milk of the word," that he "may grow thereby." Is not this just as much the need of a Christian in Africa?

That is why tonight, in many an African village, an earnest catechist or lay leader will be sitting by his kerosene lantern, seeking to make available to others the source of spiritual strength, the Word of God. That is why on Monday, Tuesday and Wednesday evenings the church bell rings out from the Kankan station the invitation, "Come and learn to read."

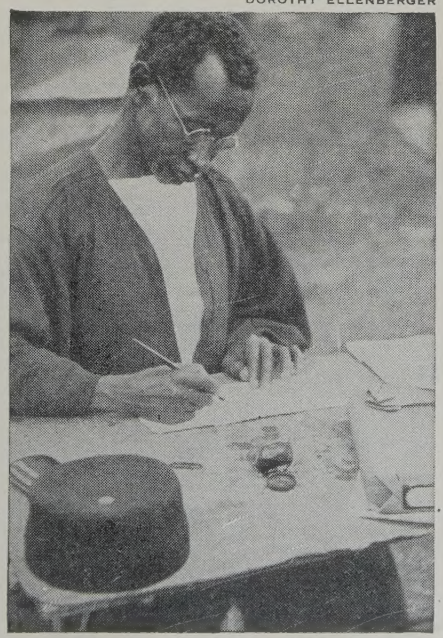
The work of teaching the illiterate may be tedious and disappointing. It is seldom possible to keep a group together as a class and the time available for each individual seems insufficient. There are those who come only until they find that learning to read involves work; there are others who memorize so easily that it is hard to detect when they are not really learning to read; there are some who cannot seem to learn but who still must receive time and attention. We are comforted when we remember that the most outstanding soul-winner on our field never did learn to read well, despite the hours, months and years of missionary time expended.

In one reading class seven men in their teens and early twenties are enrolled, but the average attendance is only five. Recently four of them signified their desire to accept Christ. One is a mechanic's apprentice, four are learning to be tailors and the other two are laborers.

Until a few weeks ago, a Moslem boy named Ansen was a member of the class. He was the last to arrive (there are no set enrollment dates) but learned so quickly that he soon would have taken his place with the "top four." Suddenly he stopped. His older brother had become so enraged because he attended classes and services that he had beaten him and sent him to a Moslem school where he is now learning Arabic and studying the Koran.

Those who have been with us for an average of ten weeks are proud that they can read all the syllables and write most of them. They have finished the first reading sheets and have memorized some Bible verses. Slow? Perhaps, but one hour three evenings a week is not much time for tired, undisciplined minds to master reading and for work-hardened hands that have never held a pencil to learn to write.

DOROTHY ELLENBERGER



In the Kankan night school, the help of two laymen has enabled a missionary or catechist to have time for consecutive Bible studies with those who have begun to read the New Testament.

We could have a much larger school if we would offer a thorough course in French. The trade language is not recognized educationally or commercially; however because of its simple phonetic form it is the shortest route to our goal of giving the African Christian the Bible. It is the language of our regional Bible school and from time to time we have the thrill of putting into the hands of a future preacher the basic tools for classroom work and of setting before him an example of what he should some day do for others.

Missionaries need wisdom not only in preparing reading helps, but in having the Bible ready for the new literate in the language he knows best. But it is only as each African worker and literate layman is filled with a God-given desire to help the one next to him, and as that one will seize his opportunity for spiritual growth, that a Bible-reading church can become a reality in French West Africa.

News from China

Reliable news from China is that five graduates of the South China Alliance Bible Institute, formerly located in Wuchow, were recently ordained in Nanning, Kwangsi. Pastor Lum Tatwing is the chairman of the provincial committee, and last year nearly 250 persons were baptized. Some churches have been closed, but others have been consolidated and enlarged. Pastor Chong, of Watlum, though nearly seventy years old, still travels by bicycle to preach.

A Bible-reading church must have the Word of God in the language of the people. Here a Foula scribe is working on the Bible in the Foula language, in French West Africa.

Mission Conference, the Philippine Islands

FIRST ROW *(l. to r.): E. F. Gulbranson, Mrs. Gulbranson, J. A. Dulaca (national church chairman), Mrs. Dulaca, R. M. Landis, Mrs. Landis, W. F. Christie, Mrs. Christie, R. R. Hess, Mrs. Hess, R. M. Clemmer, Mrs. Clemmer.*

SECOND ROW: *Miss M. H. Sundberg, Mrs. R. A. Kowles, Mr. Kowles, B. W. Ross, Mrs. Ross, Miss M. Immer, Miss M. Harrod, Miss S. W. Jacobson, Miss V. B. McKinnis, H. R. Cowles, Mrs. W. L. Berg, Mr. Berg, Miss R. N. Ziemer.*

THIRD ROW: *O. J. Abrams, Mrs. Abrams, Miss D. L. Jacobson, Mrs. A. J. Herbert, Mr. Herbert, Mrs. H. E. Lang, Mr. Lang, Miss E. R. Snyder, Mrs. L. J. Skellie, Mr. Skellie, Mrs. J. Bouw, Mr. Bouw.*

FOURTH ROW: *Mr. J. O. Johnson, Mrs. Johnson, Mr. T. H. Jones, Mrs. Jones, Miss B. E. Palmer, Miss F. J. Wolff, Miss A. C. Birrel, Mrs. F. E. Ruhl, Mr. Ruhl.*

Triumphant Reports

Reports to the annual conference of the Philippine Mission all sounded a triumphant note. They spoke of prayers answered, of victories won, of healings experienced and of personal spiritual refreshing. They placed the emphasis upon pioneer evangelism and on translation work. Listening to them, the greatness of our responsibility for areas as yet unreached impresssed us anew.

Although no special guest speaker was available for this conference, all experienced spiritual quickening through the messages delivered by our fellow workers. In one of the morning periods Rev. J. A. Dulaca, chairman of the national church, was the speaker. He and Mrs. Dulaca attended all the morning sessions of the conference. At one of our evening meetings Rev. Paul Haines, of the Oriental Missionary Society, was with us and brought us a message. For part of the conference we had as our guest Pastor Pham-xuan-Tin, of South Viet Nam. He was visiting the Philippines in connection with translation work.

Present as members of the conference were Rev. and Mrs. R. R. Hess, who had been away from the field exactly five years. Rev. and Mrs. Robert Cowles also arrived shortly before conference. We rejoiced to see how wonderfully both Mr. Cowles and little Debbie had been restored after their attacks from polio. Miss Frances Wolff and Mr. and Mrs. James Johnson, with their two daughters, are on the field for the first time. We were glad to welcome them as new friends and as colaborers in the Lord's vineyard.

One of the notable victories of the past year was the coming of Rev. and Mrs. Paul Hoh to serve the Zamboanga Chinese Church. At first there seemed to be no reason to hope that a visa might be granted to them, but through prayer the "impossibilities" were overcome.

Progress on the new buildings for Ebenezer Bible Institute is such that their completion in time for the opening of the new term in June is fully expected. We rejoice in this marvelous working of the Lord in providing the money needed for this great undertaking. Not only are the new buildings admirably suitable for the use of this vitally important training center for consecrated young people, but their situation is inspiringly beautiful. Taking advantage of the natural setting, our committee, headed by Rev. R. M. Clemmer, has demonstrated what can be developed with careful planning and economy. The dedication of the new campus is to take place in July. It will be an event which looks forward to an enlarged ministry for the churches in the Southern Philippines as they give of their youth, support them in school and work with them in reaching all the peoples of these islands.

Christian businessmen who compose the logging company of which Mr. Philip Watts was president are planning to erect a music hall on the Ebenezer campus as a memorial to him. Before his death (Family Page, ALLIANCE WEEKLY, February 20) Mr. Watts had a vital interest in the Bible school and when the new building project was undertaken he rendered invaluable aid in its advancement. A building of this kind devoted to cultivating the talents of those who will sing the Saviour's praises throughout the islands is especially appropriate as an abiding reminder of a life the supreme object of which was to glorify God.

The Mission and the national church are to have their conferences together in 1958. A joint meeting of this kind is expected to result in a closer coördination of our endeavors, as missionaries and national workers are shoulder to shoulder in the task that is yet before us.—CONFERENCE LETTER COMMITTEE.

India

May and June are summer months in India. Government schools are closed. The Lord has raised up a large number of lay believers who spend much of the summer traveling at their own expense, preaching in many of the out-of-the-way villages and distributing thousands of gospels and tracts. Pray that the blessing of the Lord may rest upon these evangelistic bands this hot season and that efforts of this nature will increase . . . The national Gujarat church has requested the Bible school principal to arrange for extension classes in at least two church centers. This is a real challenge, but it will mean heavier duties for an already overworked missionary staff. Pray for strength and for wisdom as plans are made.

Congo

Praise God that Rev. D. P. Gathany has experienced the healing touch of the Lord.

Thailand

Mr. Huay Ooua, a thirty-five-year-old Chinese man at Nakorn Panom, was saved recently through the radio broadcast. He has had tuberculosis for several years. Last year the doctors in Bangkok said there was no hope for him. In January the missionary anointed and prayed for him, after which he was much improved. Pray that the Lord will completely heal him. Now his mother is trying to force him to enter the Buddhist priesthood for just fifteen days; she says that afterwards she will let him alone if he continues to desire to be a Christian. Mr. Ooua wants to be respectful to his mother, but he knows it would not be right for him to do as she requests. Pray that the Lord will give Mr. Ooua courage to stand and to witness to his family of what the Lord has done for him . . . Mrs. Marvin Martin has been appointed Sunday school lesson editor. She desires that the lessons will be practical so that they will help the Thai to know their Bibles and their Lord as well as to teach them how to live for the Lord daily.

Viet Nam

The rebuilding of churches partially or completely destroyed during the war years is an important phase of the work at this time. As the Vietnamese people find it possible to put down roots again after years of being refugees in their own country, they are doing a good share of the work on some of the churches. Pray that God will give them David's zeal to build His house. May this zeal also be expended in the building up of the Body of Christ as well as for church buildings.

Laos

The American missionaries praise God for bringing the two Thai missionaries to Laos to work among the leprous

people in the Luang Prabang area. There are good reports of God's anointing upon these men. Forty-two Christians are ready for baptism and have built a chapel, a humble place with roof only, but it is sacred to them. One young man says he wants to go to Bible school. Pray that God will continue to bless the labor of love of these first Thai missionaries to the leprous of Laos.

Tribes of Viet Nam

Prayer is requested for clearing all formalities regarding the building plans for the new and much needed clinic and living quarters for the nurse at Dalat. In 1956 the Dalat clinic handled 10,000 cases; 35 babies were delivered and 12 clinics a week were held . . . Pray for the students at the Bible school sessions now in progress at the Dalat Tribes Center, especially the younger ones who are being oriented to a fuller schedule of classes in preparation for the six-month session which will begin in June.

Ecuador

Praise God for the work that has been accomplished in the province of Tungurahua. Through the testimony of one believer who carried the gospel message from the town of Milagro to his native village, Segovia, eighteen persons have been baptized and a church built and dedicated to the Lord in just three years . . . Another item for praise is the complete restoration to health of one of the young people, Lola Ramirez. She has spent the past year and four months in a Catholic sanatorium in Quito and was discharged on April 6. In spite of strong opposition, Lola grew spiritually and proved a rich blessing in the sanatorium.

Chile

Recently there have been pastoral changes that have affected seven of the congregations and a newly occupied area. Four older pastors and four new workers have been involved in this movement which is one of the largest of its kind in many years in the Chilean Alliance. Pray that God will bless His servants as a new field of labor is opened to each one . . . The semiannual regional convention of the northern district was held in Lautaro May 14-16. Some twenty-two churches with their respective preaching points will be represented. Revival will be the theme during those days of prayer and Bible study. May God be pleased to send revival into their midst.

Peru

The congregation of the Huanuco church are looking to God for a real moving of the Spirit in their midst. Prayer is requested that many of the Christians will seek the Lord with a whole heart.

Philippines

Great praise and thanks to God are known for the wonderful provision He has made for the new Ebenezer project. Most of the needed funds are now in hand. Pray that the remaining construction work will be prospered of God; much remains to be done before school registration, June 13. Another great concern is that God will send into the school His own full quota of serious-minded, wholly-dedicated students called of God to prepare for life service in the various phases of the Christian ministry . . . Praise God for definite physical quickening of Pastor Esteban Bustamante, for whom prayer was requested (January 16 issue). At the present time another pastor, Eyano Pangilis, is ill with high blood pressure and some related ailments. Kindly intercede for him.

Indonesia

The Bandjurs as a tribe have consistently refused the gospel. Last year about thirty of them enrolled in school at Hebron. When some were saved, the parents called them home, until now only ten of them remain, eight of them Christians. Matrin is outstanding among them. When he was called home, he persuaded his parents to let him return. The missionaries covet him for the ministry when he finishes grade school . . . Pray for the one or two scattered believers who cannot read and thus are unable to get their own spiritual food from the Word, yet who are reached only on rare occasions by a visiting pastor.

New Guinea

The unfriendliness of certain clans of natives and the potential danger to our missionaries in the Baliem Valley, the Ilaga and Homejo areas is of great concern. Recently a group of over 100 men from the Beago and Sinak valleys suddenly charged the friendly natives at our Ilaga airstrip. In the battle which followed one of the Ilaga natives was killed and about thirty unfriendly natives, including a chief who had previously been friendly. The cause of the attack is unknown. The missionaries were not endangered on this occasion.

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Miss Miriam Stephens sailed from New York May 10, returning to Ecuador for her third term of service. Miss Stephens is a teacher in the school for missionaries' children in Quito. She is a member of the Christian and Missionary Alliance, North Side, Pittsburgh, Pa.

Miriam Stephens
Ecuador

On Furlough

Miss Betty Dyke arrived in New York May 8 by plane from India for her first furlough. Miss Dyke has been stationed at Ahmedabad. She will spend her furlough time in Monrovia, Calif., with her parents.

With the Lord

Rev. Hugh P. Young, worker in The Christian and Missionary Alliance since 1913, went to be with the Lord on April 24, in the Arnet Ogden Hospital of Elmira, N. Y., after a very short illness. He was seventy-two years of age. Mr. Young's first pastorate was in North Butler, Pa., and he later served Alliance congregations in Hoover Heights, East Williamsport and Lancaster, Pa.; Elmira, Rome, Endicott and Troy, N. Y. Mr. Young then entered the evangelistic and Bible conference field.

While Mr. Young has been on retiral for the last few years, he never ceased to preach the gospel and it was while he was holding services for Rev. Dwight L. Steiner, of Dover, N. J., that he was first stricken on Saturday, April 20. He preached at the services on Easter, April 21, and returned to Elmira the next day.

The funeral service was conducted by the superintendent of the Northeastern District, Rev. Louis J. Isch, Sr., assisted by the Revs. Harold C. Hill, Howell R. Graf, Henry T. Roe, R. J. Foster, Dwight L. Steiner and Mr. R. Herritt. Mr. Hill sang "Oh, They Tell Me of a Home Over There." In addition to those mentioned, twenty-four of his ministerial brethren were present and acted as a guard of honor and pallbearers.

Mr. Young is survived by his wife, Mrs. Olive Young, and two sons, Charles and Richard.

The New Generation

To *Rev. and Mrs. Elmer J. Sahlberg,* Bangkok, Thailand, a son, Dale Bryan, on April 25.

To *Rev. and Mrs. Robert J. Walsh,* Birmingham, Ala., a daughter, Judy Elizabeth, on March 28.

Personalia

Rev. Joel Winkler, evangelist, will be ministering in Arizona and Oklahoma for six weeks in September and October and would like to fill open dates in that area. He may be contacted by letter at Route 5, Ashland, Ohio.

Dr. R. R. Brown Honored

Dr. R. R. Brown, pastor of the Gospel Tabernacle, Omaha, Nebr., was honored recently by the Seymour Camp of the Woodmen of the World and presented with a plaque in recognition of service rendered to the community, the nation and the world. The citation particularly referred to Dr. Brown as an "exemplar of Christian faith, an intrepid pathfinder for missionary expansion, a diligent student and proclaimer of Holy Writ."

On May 5 the Chapel Service of WOW, Omaha, was cited as the most outstanding religious program in the area. Instituted by Dr. Brown on April 8, 1923, and directed by him ever since, the Chapel Service is the oldest continuous radio sustaining program in America.

Rev. and Mrs. H. W. Lucas Mark Anniversary

Rev. and Mrs. Harry W. Lucas, San Leandro, Calif., were honored March 31 at a golden wedding reception given by their daughter, Mrs. Thelma Thornbill. Mr. and Mrs. Lucas ministered for many years in The Christian and Missionary Alliance. They were married in Parkersburg, W. Va., on March 31, 1907, and have five children and seven grandchildren.

Canadian Bible College Holds Graduation Exercises

On April 14 the graduation exercises of the Canadian Bible College, Regina, Sask., formerly the Western Canadian Bible Institute, were held, with eighteen graduates receiving their diplomas from Rev. William McArthur, president. Rev. Jack F. Shepherd, of St. Paul Bible Institute, brought an address on "Love the Church Universal." Mr. Arnold Cook, of Owen Sound, Ont., valedictorian, spoke of the Christian's "Motive for Service—the Glory of God." He used the life of David as an example.

Presented at graduation for the first time were four scholarships of one hundred dollars each. The two given for academic standing went to Miss Eunice Brown, of Dresden, Ont., and Mr. Victor Oliver, of London, England.

(Continued on page 15)

Letters

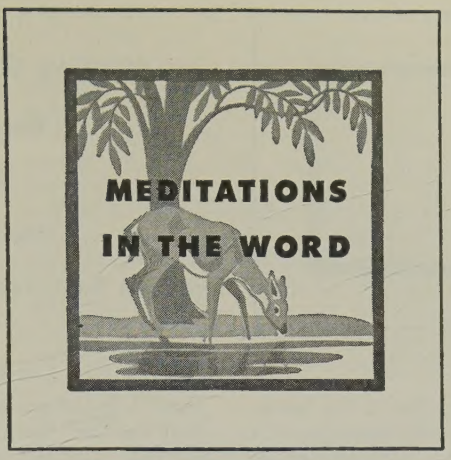
Shinto vs. Patriotism in Japan

The February 27 issue has just reached me (March 26) and I would like to commend you for the call to prayer for Japan and the true description of the situation found here that you give on the back page. May our Lord richly bless you and give you much wisdom and understanding

It is true, as you state, that "none of the believers had any desire to take part in reverencing the emperor or the national heroes of the past." However, this could not be said of many church members and the leaders of the Christian movement in Japan such as Dr. Toyohiko Kagawa, who went to the shrine of the sun goddess and reported to her his contemplated trip to the United States in early 1941 just before the outbreak of war and, as he himself stated, "reported to the sun goddess his trip to the U. S. to make friends between Japanese and Americans by means of Christianity." This was also true of the head of the United Church of Japan who reported the founding and affairs of the United Church to the sun goddess. These actions have never been repented of but are defended as wise and propitious for the time.

At this time the Japanese government is sending Mr. Matsushita, president of Rikkyo University (Episcopalian) to England to protest the testing of the H-bomb at Christmas Island. In the December 1, 1956, issue of the *Jina Shimpo* Mr. Matsushita wrote: "I do not ignore the fact that shrine worship and patriotism have a close connection. Buddhists and Christians should not feel any contradiction in shrine worship. I, as a Christian, do not feel any contradiction in doing so. As for me, shrines are not objects of faith but a symbol of my beloved country. In this meaning it is correct to regard shrines as different from the other religions. Shrines are religious at present, but they should not remain religious forever, like Buddhism and Christianity. They must be developed into symbols of patriotism. In order to heighten the sovereignty of the State but not to the extent of deifying it, it is most desirable to have the shrine not considered religious."

From this you can see the trend in Japan among those who were leaders in the Christian movement during the last war. May our Lord touch the hearts of thousands of His children to pray earnestly for His children in this land, that we may give true and bold witness to His glory. —Rev. Timothy Pietsch, *Tokyo Bible Center, Tokyo, Japan.*



Compiled by EDITH M. BEYERLE

Sunday

READING—Psalm 145:9-21.
TEXT—*"Thou openest thine hand, and satisfiest the desire of every living thing"* (verse 16).

The Father's love from eternity reached beyond Himself in blessing. And from that came this wondrous universe . . . ; every object of it proclaiming not only His wisdom and power but His thoughtful kindness . . . for the happiness of His creatures. He might have made the earth a dazzling white or a crimson glow and thus blinded you; but He made it an exquisite green, adjusted to your optical organs. He might have given us food without the sense of taste and without the variety. But He has given us ten thousand sources of gratification through our senses. He made earth a ministering paradise even amid the ruins of the Fall, and fitted us to enjoy it. Everything might have contributed to our pain where now it ministers to our pleasure.—A. B. SIMPSON.

Pray for The Island World; Eastern, South Pacific Districts, Mexico.

Monday

READING—Matthew 5:1-12.
TEXT—*"Blessed are the pure in heart; for they shall see God"* (verse 8).

Be pure and free within and entangle not thy heart with any creature. Thou oughtest to be naked and open before God, ever carrying thy heart pure towards Him, if thou wouldest be free to consider how sweet the Lord is. And truly, unless thou be prevented and drawn by His grace, thou shalt never attain to that happiness of forsaking and taking leave of all, in order that thou alone mayest be united to Him alone. For when the grace of God cometh unto a man he is made able for all things. And when it goeth away, then he is poor and weak and as it were left only for affliction. In this case thou oughtest not to be cast down nor to despair but to resign thyself calmly to the will of God, and whatever comes upon thee to endure it for the glory of Jesus Christ; for after winter followeth summer, after night the day returneth.—THOMAS À KEMPIS.

Pray for India; Western Pennsylvania District, Puerto Rico, Jewish Work.

Tuesday

READING—Psalm 43.
TEXT—*"O send out thy light and thy truth: let them lead me; . . . Then will I go . . . unto God my exceeding joy"* (verses 3, 4).

When a man is giving a lecture with an illustration, he often uses a pointer. Does the audience look at the pointer? No, it might be of fine gold, but . . . they want to see what the pointer points at. The Bible is nothing but a pointer pointing to God. Jesus Christ came to point . . . us to God. I fear there are many people who love Christ and trust in Him, but who fail to see the one great object of His work: they have never understood that He died "that he might bring us to God." There is a difference between the way I am going and the end I have in view. I might be traveling amid beautiful scenery, in delightful company, but if I have a home which I long to reach, all the scenery and company around me cannot satisfy me. God is meant to be the home of our souls.—ANDREW MURRAY.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

Wednesday

READING—Romans 8:28-39.
TEXT—*"Who shall separate us from the love of Christ?"* (verse 35).

Strong are the walls around me,
That hold me all the day;
But they who thus have bound me
Cannot keep God away;
My very dungeon walls are dear,
Because the God I love is here.

They know, who thus oppress me,
'Tis hard to be alone;
But know not One can bless me,
Who comes through bars and stone;
He makes my dungeon's darkness bright
And fills my bosom with delight.

Thy love, O God! restores me
From sighs and tears to praise,
And deep my soul adores thee
Nor thinks of time or place;
I ask no more in good or ill,
But union with thy holy will.
—MADAME GUYON.

Pray for Indo-China, Thailand; Northeastern, Eastern and Central Canadian Districts.

Thursday

READING—Luke 15:1-7.
TEXT—*"I have found my sheep which was lost"* (verse 6).

Too late did I come to love Thee; O Thou whose beauty is from of old yet ever new! Too late did my love for Thee begin! Thou wast within and I without, and there, outside of me, was I seeking for Thee. And I in my unloveliness kept blundering among the lovely things of Thy creation. . . . The very things that kept me from Thee were things that could have no existence but for Thee. Then Thou didst call and didst break through my deafness. Thou didst shine in all Thy splendor and Thy fragrance, and I breathed deep and now do I pant for Thee. I tasted and forthwith began to hunger and thirst.—ST. AUGUSTINE.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

READING—Jude 17-25.
TEXT—*"Able to keep you from falling, and to present you faultless before the presence of his glory"* (verse 24).

A wonderful twofold assurance is this Scripture, the latter to be greater than the former! It were enough, were nothing more offered, to know that God is able to keep a redeemed soul from falling, and from turning back to the beggarly elements of the world; but of what priceless worth is the truth that follows, "able to present you faultless before his presence with exceeding joy." That were a promise of superlative character, a joy of unspeakable ecstasy, a goal of immeasurable calculations! Not only kept, but presented! And that, too, "faultless . . . with exceeding joy." Oh, the fathomless depths of the riches of His grace! The measureless heights of the matchlessness of His love! Who would not follow in His train? "Faultless" at last in the glory of His presence, never to go anymore out!—PAMEII.

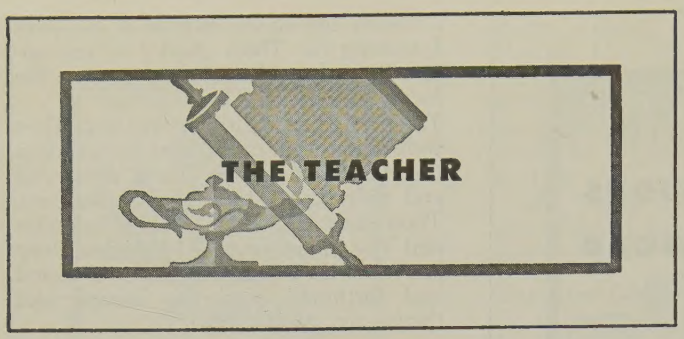
Pray for China, Hong Kong; Northwestern, New England Districts.

Saturday

READING—Revelation 3:7-13.
TEXT—*"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown"* (verse 11).

There is no special promise in God's Word written for the man who is simply faithful in outward service. Paul must have had this in mind when he said, "Yet is he not crowned, except he strive lawfully." It is a good thing for the Christian to square his public and private life and his innermost thoughts by the Word of God, to see if in any point he is falling away from God's plan and the Holy Ghost's guidance. When John wrote let "no man take thy crown," he presented what to my mind is one of the most solemn subjects in all the Bible; namely, that one might be saved, have his sins forgiven, stand before God justified, be perfectly sure of being ultimately received into His presence . . . and yet miss his reward and lose his crown.—J. WILBUR CHAPMAN.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.



By DON J. KENYON

SUNDAY SCHOOL LESSON—JUNE 9, 1957

Reconciled to God and Man

Genesis 32:24-30; 33:1-4

DEVOTIONAL READING—Hosea 14

GOLDEN TEXT—*"Even as Christ forgave you, so also do ye."* —COLOSSIANS 3:13.

BACKGROUND AND LESSON ORIENTATION

Esau's hatred made it necessary for Jacob to flee to the home of Laban, his mother's brother. The plan was shot through with deceit. For Jacob it was an escape; for Rebekah it was her son's safety. For Isaac it was the result of his decision based on Rebekah's feigned concern for Jacob's marriage. What Rebekah suggested to Jacob (27:43-45) and what she told Isaac (v. 46) do not harmonize. Rebekah's mother-love took a queer twist. The story of Jacob's sojourn in Padan-aram is related in detail (chs. 28-31). At the direction of God he left Laban's home to return to Canaan. In the interim he learned to his own detriment that God blessed him for Abraham's sake. He had not yet met God in a spiritual relationship. The time had arrived for God to introduce him to his spiritual obligation.

CONTEXTUAL CONSIDERATIONS

Jacob's departure was as usual, deceptive. It cannot be denied that he had the right to leave and to take with him what he did. Laban's pursuit was justified. Jacob was able to appease him and continue with his blessing. The real test for the wily wrestler was yet ahead. He had not yet had his encounter with Esau or God. Here is a very frightened Jacob with a very angry Esau awaiting him. After the schemer made every plan to protect himself from the wrath of his brother he turned to God. He sought God for the promised blessing and actually reminded God of His promise. Here is pathos as well as humor. It is as though he were pleading: "Lord, You can't fulfill Your covenant with posterity with a dead Jacob." Behind the well planned program of escape, he went to meet God.

SIMPLIFIED OUTLINE

1. *The Wrestler and the Angel*—Genesis 32:24-26.
2. *The Wrestler and the Blessing*—Genesis 32:27-30.
3. *The Wrestler and the Reunion*—Genesis 33:1-4.

KEY WORD ANALYSIS

(1) "Peniel" (32:30), *the face of God.* Note that this place was so named by Jacob. After he discovered the identity of his wrestling partner, it is evident that he knew who it was without asking. The fact that the angel did not reveal His name shows that such a revelation was not necessary. "Peniel" is evidence that Jacob was fully aware of his heavenly Visitor.

(2) "Hollow of his thigh" (32:25). The Septuagint is enlightening: "He touched the broad part of Jacob's thigh . . . and it was benumbed." Had it been out of joint it is doubtful that he could have walked. The tradition is that his thigh was shrunken.

COMMENTARY ON THE PRINTED TEXT

1. *The Wrestler and the Angel* (Gen. 32:24-26)

At this point the redemptive drama becomes tense. Jacob's inheritance of the birthright and the blessing falsely had seemed to him something he had gained by being clever. It was now necessary that he learn the factors of spiritual responsibility which they implied. All men have enjoyed being blessed by God; few have embraced the responsibility of the blessing. The encounter is divine-human.

It was the angel of God wrestling with the chosen seed. Jacob had to submit because he was meeting one who could not be handled after his usual pattern. The grip of flesh had once for all to be broken before a spiritual blessing could be permanently valid. From that time on Jacob bodily bore the mark of his spiritual encounter with God. The clash of the human will with the divine means that someone must yield; the will of God is immutable. The asked-for blessing was granted, but on God's terms.

2. *The Wrestler and the Blessing* (Gen. 32:27-30)

The divine Wrestler knew well the name of His opponent. Jacob was pressed to confess it, thus admitting that it fit him well as his brother Esau had suggested (27:36). It is as God brings us to face the truth about ourselves that we find born in us the desire to let Him change—and rename—us. The name probably had never sounded so despicable to Jacob before.

A humbled man is always one that God wants to bless. He takes a kindly attitude toward the repentant. Although it is the pre-Peniel name, Jacob, that has persisted with reference to the man, it is the post-Peniel name, Israel, that has clung to his posterity. From these facts we learn that God cannot effect maturity by an experience but He brings about in us the experience that effects maturity.

Now it was Jacob's turn to inquire into the identity of the angel. There seems to be ample ground in the narrative to assume that Jacob was already aware of the identity. He at least knew he was dealing with God or one of His emissaries. Had not Jacob asked God for help? Did not Jacob recognize the potential of the angel to bless him?

The important factor of the encounter was climaxed—the blessing. It is therefore no secret who the angel was. The matter is ignored. Just how the angel blessed Jacob after the question is not known. It must have involved inward illumination and comprehension of his relation to God. Material blessing would not have been an innovation.

3. *The Wrestler and the Reunion* (Gen. 33:1-4)

By bolstering himself with every human device of which his keen mind was capable, Jacob now faced the meeting with Esau. Just what effect the blessing had on Jacob was not revealed until after the reunion. Esau ran to meet his brother. The reunion was affectionate. It denoted forgiveness, a change of heart in Esau. They wept, indicative that they were brothers in truth. It is quite evident that Jacob owed this to God.

HELPFUL HINTS FOR LESSON PREPARATION

The temptation of a narrative type lesson is to disregard the redemptive synthesis in favor of the story itself. This story unrelated is nothing but a story. Show the relentless pursuit of God after His man because of His covenant with Abraham. How can a man as unscrupulous as Jacob find such favor with God? Jacob was blessed because a gracious God was working through him world redemption.

THE ALLIANCE FAMILY

(Continued from page 12)

Miss Ruth Stanley, of Ottawa, Ont., and Miss Verna Neufeld, of Rosenfeld, Man., received the two presented for general proficiency. The scholarships were set up by two friends of the school.

More than three hundred visitors were guests at the school for the week-end activities, which also included the annual youth conference.

Spiritual Quickening at Medicine Hat

Rev. Roland M. Gray recently conducted revival services in Medicine Hat, Alta., Canada. The pastor, Rev. D. Ervin Jane, reports that many people saw the necessity of the baptism of the Holy Ghost and entered into this experience. They are now being used as witnesses to the unsaved. Mr. Gray preached the Alliance message clearly and forcefully, and God worked to the edification of many.

Open Church at Madison, Wisc.

Rev. M. L. Hall, pastor for the past seven years of the Alliance church in Oconomowoc, Wisc., has moved to Madison, Wisc., to open an Alliance work in that city. He requests the prayers of the Alliance Family and would be glad to receive addresses of those in the area who might be interested in the new work. His address is 15 Mohawk Circle, Madison 5, Wisc.

Northern Alabama Women Meet

On March 14 the Women's Missionary Prayer Fellowship of the Northern Alabama area held its first meeting of the year at the Gadsden Alliance Church, with 133 women present. Mrs. Harry W. Post, missionary to Borneo, spoke at the morning session, reminding delegates that "missions should not be looked upon as a benevolence but as the primary responsibility of the church." Special missionary requests were remembered in intercessory prayer.

Following a covered dish luncheon served by the host church, colored slides were shown of the work of Rev. and Mrs. Tom Bozeman in the Baliem Valley, New Guinea. An accompanying tape recording aided in challenging the audience. A tape recording was also played of Mrs. G. W. Rose's challenge at the General Council of 1956, impressing the need of emergency praying on behalf of those laboring in heathen darkness. An offering was received for Miss E. Stringer, of New Guinea, whose equipment and personal outfit were lost during the recent uprising at Obano.

Missionary Treasury

★ ★ ★ ★ ★

April, 1957

General Fund	$300,043.09
Designated Specials	52,183.22

Although the income for April was gratifying, there still remains a shortage of $39,000 for the first four months of 1957. Let us continue to trust and pray that this shortage may soon be cancelled by a generous income.

Gifts for the month of April are covered by our receipts Nos. 4917 to 6514 and 331 to 428. If you failed to receive a receipt for your contributions, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

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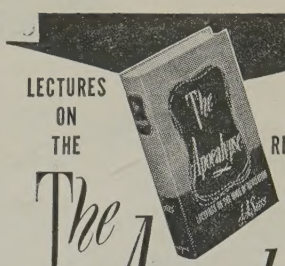

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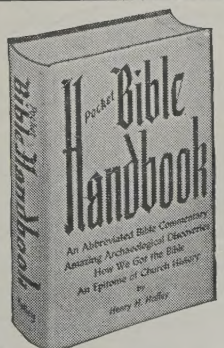

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"The impelling spirit of advance which in past days carried missionaries of The Christian and Missionary Alliance to many parts of the world has again found expression in the adding of 103 missionaries to the overseas staff in 1956. . . . The deepening shadows of materialism threaten to dull the Church to her responsibility for world-wide evangelism. In answer there must be such bold steps, such declarations of faith. . . . We must not fail in our God-given task."

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